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Olive Trees

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VOL. XXXI

MARCH, 1917

No. 3

A MONTHLY MISSIONARY JOURNAL

Published by The Board of Foreign Missions
of the Reformed Presbyterian Church of
North America in the interest of Mission Work

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OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF
THE REFORMED PRESBYTERIAN CHURCH OF NORTH
AMERICA IN THE INTEREST OF ALL MISSION WORK
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

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MRS. R. M. SOMMERVILLE

DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXI

MARCH, 1917

No. 3

EDITORIALS

We thank our many friends for their help in securing new subscribers. We had to print 150 more copies of February OLIVE TREES than we did of January. We have no back copies left except it may be a few of February.

We have found that the new subscribers have been mostly secured by personal effort. Some report that almost all they had an opportunity to see personally became subscribers.

You who are now reading these words, do you know any who are not subscribers? For their good and the good of the Mission work will you not try and get them to subscribe?

Mr. Blair reports that he is being most cordially received, both by pastors and the people. There is a good prospect of securing the desired missionaries and the money to support them. He will fill a previous engagement to hold special services at Cambridge, Mass., the latter part of March and will go from there to Superior, Neb., to speak to the Women's Presbyterial of Kansas, March 29th. He expects to spend the time until Synod in the middle West. He is presenting the Call of the Lord for Workers and the Tithe and Thank Offerings as the

means of raising the money both for the Mission Work and for all our work. He also emphasizes the Every-Member Canvass as the best means of securing the Tithe and Thank Offerings. He will be glad to hear from any place where there is an opportunity to secure workers or money or both.

His message is the old message of the Psalmist and of the Macedonians. What shall I render to the Lord for all His gifts to me? I will take Jesus Christ. I will give myself, I will pay my vows (my Tithe). I will give Thank Offerings. I will pay them weekly. In the courts of God's house Ps. 116: 12-19.

We wish to call special attention to the Weekly Thank Offering plan presented by the Pittsburgh Presbyterial. See Women's Department.

This plan is presented because a few have found the joy and blessing which it brings to those who use it and the great results that flow from its use.

The reason is that it is Scriptural and like all of God's plans it is for our good as well as His glory. Individuals! Societies! Presbyterials! PROVE THE LORD.

The Foreign Board meets in Philadelphia,
March 13th.

We have Three of the Twelve Mission-
aries for China next Fall.

Can YOU GO?
Do You Know a Young
Man or Woman who
could go?

Minister
Doctor
Teacher
Nurse

{ All Preachers of the
Gospel of Jesus Christ

Write to

FINDLEY M. WILSON, Cor. Sec.,

2517 N. FRANKLIN ST., PHILADELPHIA, PA

Or to **R. A. BLAIR, Field Secretary,**

69 BRUCE STREET, WALTON, N. Y.

Who can support or help support a
Missionary in China, over and above what
they are now doing?

Individuals

Group of Individuals

Congregation

Group of Congregations

Write to

JOSEPH M. STEELE, Treas.,

1600 ARCH STREET, PHILADELPHIA, PA.

Or to R. A. BLAIR, Field Sec'y,

69 BRUCE STREET, WALTON, N. Y.

The L. M. S. of Olathe Congregation have held twelve regular meetings during the year and two called meetings. Seven of these were all-day meetings. We had an average attendance of fourteen. We have added three new members to our roll. We now have 42 members.

We have made two comforts and quilted four quilts. Two double blankets and one comfort and several garments were given to the needy in town. We filled a barrel and sent to the Southern mission valued at \$46.

We were privileged to entertain the Ladies' Presbyterial.

We also enjoyed the presence of several missionaries who gave us renewed enthusiasm in mission work.

We have much for which to be thankful. While there have been a few cases of severe sickness there have been no deaths in our society.

One of our members made twenty-five calls on shut-ins and there are others who have made as many if not more.

May He who guides us make His work prosper in our hands.

BELLE MCGEE,
Secretary.

TREASURER'S REPORT FOR 1916, OLATHE, KANSAS

RECEIPTS.

Dues	\$61.46
Donations	14.10
Miss M. Wylie Memorial Fund	50.00
Box to Southern Mission	46.00
Helping needy family	9.21
Sewing	2.00
Quilting	5.15

\$187.92

174.46

\$13.46

EXPENDITURES.

OLIVE TREES	\$1.00
Presbyterial Fund	4.80
Miss M. Wylie Memorial Fund	50.00
For schooling a girl in China.	40.00

Southern Mission	10.00
Box to Southern Mission	46.00
Freight	2.00
Helping needy family	11.21
Refreshments	3.20
Miscellaneous	6.25

\$174.46

Balance in treasury, January

1, 1917 \$13.46

MRS. R. S. MCELHINNEY,
Treasurer.

SO WHY FRET?

Are the trains too slow for you? Caesar, with all his court, never exceeded the speed limit.

Are your wages too small? In Europe people are content with making a living.

Are the lights too dim? David wrote his Psalms by the light of a smoky torch.

Are you cold? The soldiers of Valley Forge walked barefoot on the ice and snow.

Are you hungry? Children in India are starving for want of a crust of bread.

Are you tired? Why fret about it? Jacob was tired when he dreamed of the angels of heaven.

Are you sick? Suppose you had lived two thousand years ago, when sickness was almost always fatal.

Are you poor? The Saviour of men was not wealthy.

Cheer up! Praise God that you live in the midst of His blessings.

Why fret?—*American Magazine.*

"A pessimist is a person who is seasick during the entire voyage of life."

We all know the childhood prayer, "Now I lay me down to sleep." Pray it this way in the morning:

"Now I get me up to work,

I pray the Lord I may not shirk;

If I should die before tonight,

I pray the Lord my works' all
right."

—*The Gideon.*

SPECIAL ARTICLES

PROPORTIONATE GIVING

Reasons for Regarding the Tithe as a Living Principle of Giving—An Address Delivered at a Conference of Presbyterian Officers.

ROBERT E. SPEER.

The question that has troubled great many men throughout the Church is, how we can combine with the general acceptance of the method of systematic giving the acceptance also of a living principle of proportionate giving. For after all system is only a matter of method, not essentially a matter of principle. What we wish to introduce is some living and uplifting principle. We believe that this can only be found in the acceptance of the Christian principle of stewardship; of giving not only on a methodical basis but on a basis of just proportion. But in this as in everything general principles do not sufficiently bite. The principle needs to carry with itself some form of application by which it can be easily related at once to action on the part of common Christian men and women. What I want to say is in behalf of the acceptance of the principle of tithe-giving as the practical basis of proportionate giving.

Let us lay aside at the outset all legal ideas. There is no such thing as the law of the tithe. There is a principle of the tithe. Let us dismiss from our minds once and for all every legalistic and statutory idea in the Kingdom of God. The wrong of committing murder does not consist in the fact that the ten commandments forbid it. The ten commandments

forbid it because it is wrong. Right and wrong lie on fundamental foundations beneath statutes. They are right and wrong not because God says so but because of God's character. This matter of tithe-giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon moral considerations that would have made tithe-giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideals; it only expresses moral ideas that lie in the will of God. If the principle of the tithe is to be operative in the present day accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe-giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation. We read in the Epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. Just so the observance of the Sabbath Day does not rest for us upon the fourth commandment; it would be just as valid and real to us today if we had never had any decalogue at all. The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living. I should like to suggest just a few of these practical moral considerations on which it rests.

First of all, the Gospel ought to lead and enable men to do more than pagans and Jews.

The Jew in the old dispensation was expected to bring his tithe in addition to his taxes and his various offerings. The generosity of many pagans equals the old Jewish standards. We do not need to enter into the motives that led them to give. The mere fact is that many of the non-Christian people like the Jews have given more than tithes. Now our

Lord said unequivocally that principles were to be judged by their results; that modes and motives of action cannot claim the allegiance of man because of any beauty of their expression. By their fruits they were to be tested. Unless the motives of the Gospel are able to lead men to give more generously than Jews and pagans gave then the motives of the Gospel must be inferior to Judaism and paganism.

Secondly, the Jew and the pagan faced no less difficulties in the way of practicing a principle like this than we face.

We face no greater difficulties than they faced. As a matter of fact they did face greater difficulties than we. The Jew was a poor man and lived in a poor land. He had no such currency passing through his hands as passes through ours. He gave of his orchards and fields or he set aside one-tenth of his soil that its produce might be regarded as not his own but God's. If these men then and these men now out in those darkened lands will override this difficulty and, in spite of poverty and limitation, will do this, it is not asking or expecting too much that Christian men should do so. The charges that are laid upon us to be borne are trivial compared with the charges laid upon the Jews in the olden day.

Thirdly, we need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception.

It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows, to find that he has not been giving God his due. I will just ask any man who is here in this room this morning who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God. Just exactly as we need the Sab-

bath for some such purpose as this to make sure of the recognition of all time as sacred to the Lord of life, just so do we need the recognition of our tithe obligation to God in the matter of our wealth.

In the fourth place, God never would have ordered it, if it had been a mere transitory matter, if it had not been for our good.

He does not need tithes for himself. All ten tenths of our wealth he can take away if he pleases. The principle of tithe-giving is needed by man. He made it clear not as something for that time only but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousand years ago is an evidence that it is good for man still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch; it was a principle that lay deep in human nature. That is why Mr. Ruskin speaks as he does in the *Seven Lamps of Architecture*:

"And let us not now lose sight of this broad and unabrogated principle — might say incapable of being abrogated so long as men shall receive earthly gifts from God. Of all that they have his tithe must be rendered to Him, or insofar and insomuch He is forgotten; of the skill and of the treasure, of the strength and of the mind, of the time and of the toil offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is typical in its meaning, as it is thankful instead of sacrificial."

Fifthly, money is the most perilous thing with which we have to cope, next to the baser, sensual nature.

It is one of the most dangerous forces with which we have to deal. Money; we all know how perilous it is, how constantly through the New

Testament the warnings are given. As Ruskin says in "Time and Tide:"

"First, have you observed that all Christ's main teachings by direct order, by earnest parable, and by his own permanent emotion, regard the use and misuse of money? We might have thought, if we had been asked what a divine teacher was most likely to teach, that He would have left inferior persons to give directions about money; and Himself spoken only concerning faith and love, and the discipline of the passions, and the guilt of the crimes of soul against soul. But not so. He speaks in general terms of these. But He does not speak parables about them for all men's memory, nor permit Himself fierce indignation against them, in all men's sight. The Pharisees bring Him an adulteress. He writes her forgiveness on the dust of which He had formed her. Another despised of all for known sin. He recognized as a giver of unknown love. But He acknowledges no love in buyers and sellers in his house. One should have thought there were people in that house twenty times worse than they; Caiaphas and his like—false priests, false prayer-makers, false leaders of the people—who needed putting to silence or to flight, with darkest wrath. But the scourge is only against traffickers and thieves. The two most intense of all the parables; the two which lead the rest in love and in terror (those of the Prodigal and of Dives) relate, both of them, to the management of riches. The practical order given to the only seeker of advice, of which it is recorded that Christ 'loved him,' is briefly about his property. 'Sell that thou hast.'"

So it was throughout all our Lord's teaching. He realized that some of the sources of deepest peril to man in one sense lay in money. In order to escape that peril, we need the protecting grasp of some great and secure principle. Who does not know how serious this need is? We can

think of friend after friend who in these last years has had wealth piled in upon him, and we have seen the spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

In the sixth place, our Lord himself recognized and approved the validity of the principle of the tithe.

He said to the Scribes and Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ. None of these moral ideals did Christ abrogate. He reinforced and sanctioned every one of them, and poured upon each one of them the burden of a greater obligation. He explicitly endorsed the tithe. "You give tithes, and this ought you to have done."

Seventhly, there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day.

Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim and adaptation. And, if the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe. And the gains of Sabbath keeping are the gains of tithing, too. I leave it to every one of you if the scrupulous recognition of the Sabbath day does not pour a holiness over a man's conception of trusteeship in regard to all his time. It is said by some that the conception is legalistic and cramping. Is the law of the Sabbath legalistic and cramping? We look back with joy in our own lives to the principle of the Sabbath; to its emancipation of the soul from the serfdom of trivial and visible things; to its recognition of our glorious freedom, our right to take our hand off our common tasks one day in seven and to use it in the fellowship

and worship of God. Every argument for keeping the Sabbath day holy upholds the principle of the tithe.

Eighth, it is the only sure way of giving God his right share.

If we say with regard to every other obligation, "Now I will scrupulously regard that what I owe to every other creditor I will 'certainly pay,'" and then take the view that for the Lord of All we will pick up the crumbs that are left at the end, the chance is that He will get less than his right in what we have to give and spend. The only sure way of securing to the uses of God in the extension of his Kingdom what it needs is to set aside carefully for Him the first tenth. I wonder sometimes whether that instinct did not account for the change of the Lord's day from the seventh to the first day of the week. We are often hard put to give our Scriptural grounds for the change. If you rest it on any legalistic grounds, the Old Testament principle is clear—the seventh day. Why did the Christians swing around to the first? First, the memories of the resurrection; second, there was the feeling, "Perhaps I may not have the seventh day this week. I will make sure that God has his day before anybody else. The first I will give to Him." And through the years the Christian conscience has insisted that it must be so. The same instinct will govern our hearts, if we allow it, in regard to our wealth, which is only time and strength embodied in a transportable asset.

Ninth, it is only so that the causes of Christ in the world will get what they need.

They never will get it by any mere system, never by any haphazard method, by allowing every man to whittle out his own principle; it will only be when the whole Church generously yields itself to some corporate principle that bears a definite relation to all its life. The general adoption of the principle of the tithe

throughout the Church would pour into all the treasuries of the agencies of the Church and the great philanthropies and movements of charity and good will all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental ethical way.

Tenth, I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life.

It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid. I am not speaking here out of the air. I am speaking out of the experience of many in this room who look back to such a time as marking the beginning of a new era in their lives.

In the eleventh place, it may bring the great religious expansion and awakening for which we long.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I suppose we have many times stumbled at Horace Bushnell's word on this subject and wondered whether for once one of the greatest spiritual voices of his time had not missed the true note when he said: "One more revival, only one more, is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes the Kingdom of God will come in a day." Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral

Lastly, I believe in this principle be-

cause, regardless of anything that will flow from it, it is fundamentally right.

It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right. I liked a letter that appeared in the *Sunday School Times* a few years ago. A number of letters had been published telling of the prosperity which had followed the adoption of tithe-giving. One man wrote that he had an utterly contrary experience from the rest, and told a long story of the struggle that he had undergone, growing harder and harder ever since he had adopted that principle. Shortly after there was a letter from Canada which said that what the last man wrote, who had done it because it was right in spite of the hardship it brought, had touched the writer as no experience of prosperity had done and he also had begun what clearly seemed to him now the thing to do because and only because it was right.

I do not mean to say that the privilege of giving a tithe is all that there is to proportionate giving, or that it exhausts the principle of stewardship. There will be men whose duty and privilege it will be to give two-tenths or nine-tenths. I am only setting forth some of the reasons for believing that the practice of the tithe is the best method for securing for the principle of stewardship an initial grip of reality upon life.

Let me lay the emphasis lastly on the rich privilege of being justified in giving at least a tenth of our income. I have a right to take all the money that comes to me and before I do anything whatever with any of it to set aside a tenth for the Lord. What a joy that brings into life, that we may simply act as banker for God with reference to this, to spend for his work. Mr. Gladstone wrote of this to a son who was then in residence at Oxford University, in which he suggested eight rules, the observance of which

would be conducive to the highest interests of his son's life, literary and moral and spiritual. Among the suggestions was the following on the use of money:

"In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after-life. The greatest advantage of making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

This practice delivers one from the worry of debating every separate appeal that comes, and it makes him a free and glad trustee.

I can remember still the very hour that all this first pressed on me in 1892 in the old First Church at Auburn. Horace Pitkin, who was then a student in the theological seminary, who later died as one of the martyrs in the Boxer tempest in China, read a paper on the proportionate giving and the principle of the tithe. I never had seen this truth until that morning, and it burst on me as clear as sunlight that this was the right, the privilege and the duty of Christians. And if only the Christian Church would come to it, my friends, what could we not do?—*Men and Missions*.

With God, go over the sea—without Him, not over the threshold.—*Russian Proverb*.

SPECIAL EFFORT FOR THE UNSAVED ABOUT US

By T. H. ACHESON, D. D., Ph. D.

At a meeting of Synod's Evangelistic Committee, held not long ago, steps were taken towards an awakening of interest and effort on the part of our different congregations in the matter of special evangelistic work. One of these steps was a resolution to the effect that each one of our congregations hold an evangelistic campaign, extending over a period of one or two weeks, before the next meeting of Synod; such campaign to consist of a series of evangelistic services in our churches, or a series of cottage prayer meetings, or any form, or forms, of evangelistic effort that might seem best to the pastor and his people. And why should not such an effort be put forth by every one of our congregations before the next meeting of Synod? Why cannot it be done? Even where a congregation has no pastor, the elders and other leading members can adopt some plan by which the people can unite in particular effort for the unsaved of our particular neighborhoods. Will we do it? Let us begin to pray all over the Church that it shall be done, and if in humble reliance on the power of the Spirit of God we undertake it, our next meeting of Synod will reveal new things in our Covenanter Church. Such a movement is necessary and timely:

1. *Because there are so many unsaved all about us.*

Ours is a land of Bibles and churches, and there are few who have not the light, but there is no community where all the people are in saved relation to Jesus Christ. In those places where the Church of Christ is the strongest, and where the institutions of evil may be the fewest, there are souls yet in spiritual darkness. We would be appalled to learn how many in certain orderly, church-going communities have not yet accepted

Christ personally. Count up your neighbors and see. How many of them are even professed Christians? There is a vast deal of wood in the forest that has not yet been brought into the spiritual temple of God. Souls all around us are leaving the world without God and without hope. Have we not great responsibility for them? Why did God cast our lot next to them?

2. *Because evangelistic work has its peculiar place in leading men to Christ.*

The regular preaching of the gospel is exceedingly important in this connection. Sabbath School effort likewise is a potent means to bring persons, especially children, to accept the Saviour. Personal work is constantly necessary. Prayer is a mighty means to lead sinners to the light. But special evangelistic effort, including, of course, personal work and prayer and other means, is often necessary. It awakens God's people. They gird themselves anew for the conflict. They make a particular, united, determined effort to rescue those about them who have not yet been freed from Satan's captivity. They get together, and plan, and pray, and go out definitely after certain ones; and many have been brought to Christ on such occasions who do not seem susceptible to the regular and ordinary form of church service. No doubt we ought to be evangelistic all the time, and should use our regular preaching services, more than we do, for evangelistic purposes; but it seems that every now and then the Church needs arousing, and also that special effort of this kind under discussion bears special fruit.

3. *Because our Covenanter Church needs evangelistic work.*

It needs the spiritual awakening attendant upon such effort. If in every one of our 113 congregations the leaders will get together before the meeting of Synod; humble themselves before God, yield themselves wholly to

him, claim the fullness of his promises, make out prayer-lists of their unsaved friends, go to see them in person, invite them to meetings that have been arranged, and both within and without these meetings courteously and directly urge them to accept Christ, not only would sinners be saved, but our Covenanter Church would be marvelously awakened. Does any one doubt it? Then why not do it?

We also as a Church need accessions. There is no selfishness in presenting this point; and there is also no wisdom in failing to comprehend it. It is neither wise nor encouraging to harp upon the fact of our decreasing numbers, but it is surely not the part of wisdom nor of faith for us to go on composedly year after year in the face of the constant decline. Look it in the face. If Gideon's band cannot number over three hundred, let us glory in the three hundred. If it could be larger, let us be ashamed of its smallness. There is no glory in smallness unless it is necessary. Is it necessary?

4. *Because each congregation will be benefited by a special evangelistic campaign.*

This has been implied already, but is it not importantly true? He who seeks aright for his brother's soul will himself find God more fully; and every congregation which arouses itself for a campaign like this will realize benefits that cannot be tabulated. Such work will lead us closer to Christ; into more humility, and power, and peace. Communities will differ as to the opportunities to reach the unconverted, and it may be also that some who are reached will find their place in the communion of other churches. But whatever the results will be in bringing sinners to Christ (and God grant that many may be won to Him) it is clearly true that our own people will be aroused to a fuller life in Christ, and will become more competent workmen in every way for Him.

GOD SO LOVED THE WORLD

(By GRACE E. UHLER).

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue.
God loved the world. Do you?

God loved the sinful world, not just the good.
Ah, none were good till they had understood
His love for them, and felt the power that could
Make all of life anew.

God loved the world. He saw that we might be
Made like Himself. He stooped to set us free
And did not spare the cost of Calvary.
God loved man so. Do we?

O God of love! Sweep over every soul.
Cast out our pride and envy, take control
Of every passion, lead us to the goal,
Where we shall love like Thee!

—*Missionary Tidings.*

Thine ears shall hear a word behind thee, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."
—Isa. 30: 21.

COMFORT FOR CIPHERS

"I'm just a cipher," said a discouraged invalid. "I don't amount to anything now." A wise friend smiled into the troubled eyes and answered: "Only a cipher? I thought you were still following One who has led you all the way, and a cipher with one before it cannot be less than ten, you know.—*Forward.*

York, N. Y.—Report of the Ladies' Missionary Society of the Reformed Presbyterian Congregation of York for the year 1916:

Our society has held twelve regular meetings during the year, with an average attendance of thirteen members. We have added two new names to our roll the past year, making an enrollment of 29 members. Our work for the past year has been sewing, and packing boxes for the Jewish, Southern and Indian Mission.

MISS JENNIE CARSON,
Secretary.

Report of York Ladies' Missionary Society from January 1, 1916, to January 1, 1917.

RECEIPTS.

Balance in treasury	\$21.63
Membership fees	26.00
Contributions	3.61
Received for work done by society	7.00
Received for Manse papering by contributions	1.50
Received from Material Committee	2.68
Total	\$62.42

DISBURSEMENTS.

For material for work ..	\$21.22
“ freight and incidentals	2.30
“ Jewish Mission ...	5.00
“ Expense of papering Manse	15.00
“ Gas expenses	5.00
“ Stove for church kitchen	8.00
“ Contributions to Southern Mission ..	2.00
	58.52

Balance in treasury

There was also sent to Aged People's Home, 1 barrel of fruit, valued at \$9.00.

One barrel and box of clothing sent to Mission, valued at \$75.

MRS. ETTA CARSON, *Treasurer.*

NOT CHRIST'S ATTITUDE

Some one has recently made the following very human observations:

If we ourselves are set in our ways, it is just “firmness;” but when the other fellow is set in his ways, we say he is “obstinate.”

When the other fellow takes his time in doing things, he is “dead slow;” when we do the same, we are “deliberate.”

When the other fellow treats people especially well, he is “toadying;” when we do likewise, it is “tact.”

When the other fellow says what he thinks, he is “spiteful;” when we do it, we are “frank.”

When the other fellow spends a lot, he is a “spendthrift;” when we do it, it is because we are “generous.”

When we meet a man who does not like some one, we say he is “prejudiced;” in our case, of course, it will be that we are “judges of human nature.”

The other fellow's giving way to a fit of temper is regarded as “ugly;” with us it only is a case of “nerves.”

If this had been Christ's attitude toward us, what and where would we be today? His commandment is: “That ye love one another as I have loved you.”

“The Lord hath chosen you . . . to serve him.”—II. Chron. 29: 11.

THE ROAD TO HEAVEN

Yesterday
Has slipped away;
God has got tomorrow.
Take today and do your part,
As your part is given—
That's the way to gladness, heart,
That's the road to heaven!

—Nancy Byrd Turner.

We need a faith that rests on a great God, and which expects Him to keep His own word, and to do just what He has promised.—J. Hudson Taylor.

NEWS FROM THE FIELD

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Fenna.

Mersine, Asia Minor. The following letter from Mr. J. French Carithers came too late for our last issue, but we were none the less glad to receive it. The date is November 17, 1916:

"School has been going on for two months now and has settled into something like steady work. The Minutes of Synod arrived yesterday and we are all eagerly reading about what the church is doing in other parts of the world. I had to come out here to discover what an interesting book we have in the Minutes of Synod. To be sure there is not much news from our quarter, but we would gladly give it if we were sure it would get through.

The enrollment in the Boys' School is now sixty-five. We have five native teachers, but the Turkish and French teachers are employed only a half day each. At the devotional exercises in the chapel, the Protestant teachers take turn about, explaining the Sabbath School lesson for the week in Turkish and Arabic. On Mondays, Rev. McFarland gives a Bible talk in English. There are eleven boys in the English Bible Class, and we are studying the life of Christ by St. John. A half hour before school every morning, I lead a class of boys in calisthenics and gymnastic exercises. The people here as a rule object to fresh air at night, and I am trying to induce the boys to leave their windows open at night. One boy said, "My windows are open all the time, because half of the panes are broken out, and it costs too much to replace them."

All of the missionaries are in good health now. The Peoples' children, David and Jean, are going to kindergarten, and are greatly taken with it.

The weather has been fine but very dry. I never saw the earth so parched as it is in the fields this fall. The

farmers are anxious for rain in order that they may get their ploughing done. We have not had any very cold days, and the mosquitoes are ever present with us. I made way with a couple while I was writing this."

Larnaca, Cyprus.—Writing from the American Academy at Larnaca on January 8th, 1917, Rev. Walter McCarroll says: "We finished examinations and closed school on December 22 for the mid-winter vacation. I left immediately for Kyrenia and had the week-end there. Returned to Nicosia Monday evening and met my confreres at my brother's home, where we spent a most enjoyable night in spite of the heavy rains which had finally come in time to save the island from famine.

In addition to the marriage of an Armenian couple in the Mission Church on Wednesday, we had preparatory services each night, culminating in the observance of the Lord's Supper on Sabbath. We had the satisfaction of receiving five new members into full fellowship, increasing our native communicants in Nicosia to twenty-five. It was the largest and most encouraging communion season we have yet had in Nicosia.

Mr. Weir, unfortunately for him, developed a malarial attack while in Nicosia, so had to spend the remainder of the week in bed, but again and this time, fortunately, he was under the immediate care of the doctor, so that he was not permitted to suffer more than was for his good.

Returning from Nicosia on the 1st we had meetings for prayer and preparation for the Lord's Supper every day during the week. We again had the satisfaction and joy of receiving several young people into the fold. On examination and profession of their faith in Christ, ten of the youth of the

congregation were received into full membership, in addition to two who had been members in Latakia and Mersine. In spite of the difficulty of having to work in three languages the services were apparently marked by the presence and blessing of the Holy Spirit.

Today, however, our joy was tinged with sadness as we were called to lay away the remains of the infant son of one of our people. Thus we have, during these days passed through nearly the whole gamut of varying experiences, wedding bells and the sound of clods falling upon the coffin-lid. "Surely every man walketh in a vain show." "We spend our days as a tale that is told."

It had been a strenuous fifteen days but well worth while, for at last we see the foundation just beginning to show above the surface, still a bit unstable and shaky, but yet there. The Master, Himself, is the great Builder, and we in his hands but feeble instruments bending, breaking and sometimes "scrapped," but the work is not marred and His purposes fail not. The work is His and He may lay aside the workmen, or they may fail Him, but "stand up, ye dead" and forthwith from trench and cave and dug-out come new toilers to "do their bit" till one more layer of living stones is added. We are very conscious of our own weakness and shortcomings and yet in spite of all the Spirit is working and sometimes almost in spite of ourselves souls are saved. What might He not do if only we were more filled with Him and yielded to His will?

Tomorrow we take up the work of another term in the new year. What there is in store for us we know not nor does it matter so long as we are faithful servants ready always to respond to the Master's summons?

* * * *

The Rev. R. E. Willson, now in Princeton, has made reply to the proposal of the Board, that he will go, the Lord willing, to Cyprus in the late

summer to take charge of the work of the Rev. Walter McCarroll during furlough. By reference to Mr. McCarroll's letter in this department it may be seen how important this work is and how much it will mean to have it continued during Mr. McCarroll's absence. Mr. Willson cannot yet decide whether he should take his family with him to Cyprus under present conditions of travel or leave them in this country. The Church will unite with him in prayer to the Master for guidance in this and all other related matters.

* * * *

Nicosia, Cyprus.—On January 9th, Dr. Calvin McCarroll has written to OLIVE TREES: "I am afraid I have not been doing my part towards keeping you interested in your work in Cyprus. It is much the same old story—much routine work—holding clinics, treating patients at the office or visiting them in their homes or if the patient is a villager, in a khan. An occasional trip to a village. Medical work is much the same here as in America, only the fees are smaller and the patients more numerous.

The summer was unusually hot this year and, as usual, we had to exercise our minds to find a way of escaping the heat. The map of the Mission Fields is rather misleading in that it had Troodos marked as the summer home of the missionaries, while neither the mission nor the missionaries have either land or building in the mountains of Cyprus. The only accommodations being a hotel at which one must pay from \$12 to \$15 each per week, which is prohibitive for a stay of more than a few days. As an alternative, we found a private house about 2000 feet down the other side of the mountain, partly furnished, at a rent of \$125 for the season. In this way accommodation was secured for ourselves, the teachers in the Academy, and a few friends from Egypt. So that a very pleasant time was had during the summer vacation,

my brother and I being up for the month of August.

It is our desire to see some plan put into effect by means of which a general meeting place or summer resort, for the missionaries from Egypt and the Soudan and the coast, could be carried on at a reasonable cost.

It would fill a long-felt need, and would be a means of bodily, mental and spiritual refreshment for the missionaries. A sort of a minor Northfield, as it were. It seems a pity that such a climate as the mountains of Cyprus afford cannot be taken advantage of both by ourselves and the large number of U. P. missionaries in Egypt.

Having returned from the mountains we took up our work and went on as usual without anything of striking moment taking place. Thanksgiving Day we spent with our brethren (American) at Larnaca. The Larnaca missionaries spent Christmas with us. My brother remained over and held daily services in preparation for communion on December 31st.

There were five accessions, four of them being children of members and one the husband of a member. There were twenty-six sat down at the Lord's table. On the whole, it was probably the best and most enjoyable communion we have yet held in Nicosia.

Several of the younger ones are now busy learning specified passages of Scripture in order to secure the prize of a Bible which my brother has offered to each one learning these passages.

There have been four cases of typhoid fever among our people this fall, one being still in the hospital.

The winter was very dry and up till the day before Christmas, when we had a downpour, six inches in two hours. So now the people are rejoicing over the prospects of good crops and bread to eat.

The prices of so many things went so high that the Government issued a

schedule of prices to be charged, and now many of those articles have disappeared from the market. So we are no better off than before."

* * * *

Lo Ting, China.—There is an interesting extract from a letter of Mrs. E. J. M. Dickson, of our mission at Lo Ting. The letter was written to a friend in this country who supplies temperance literature to the missionary friends in China. Mrs. Dickson says:

"You would be surprised to know that Chinese boys and girls do not think of reading as we do. They have to be taught how to be interested in stories or in reading outside of school books. Reading on Chinese is a great burden as compared to reading in English, especially for children. Until a child has studied a great deal there are bound to be a number of characters in even simple reading that they do not know, and as they do not naturally enjoy stories as American children do, they feel that the book or paper isn't worth while except to be studied as a school book would be. To teach the girls and boys how to enjoy literature that will be helpful to them is a task that the school teachers here have before them and we are hoping before long that we will be wanting more than a couple of copies of "Happy Childhood."

I will tell you one example of how good reading may be of value to the Chinese. A while ago Miss Stewart gave one of her girl teachers in the school a book to read, and later was discussing it with her. The girl said the book was certainly strange, for in it she read that a woman in the home should keep herself neat and clean, and keep her house clean. She says that is just exactly the opposite of all Chinese custom. Chinese girls should look as neat as possible according to their means, but after they get married it doesn't make the least bit of difference whether they comb their hair or how they wear their clothes

in their homes, only when they go out visiting they are supposed to look nice. Miss Stewart asked her if she thought Chinese men enjoyed seeing their wives untidy, and if she thought as a rule men enjoyed their homes here. She said they didn't seem to get a whole lot of comfort out of their homes and usually preferred to be some place else most of the time, and she didn't know but that some of it was on account of that custom of the women taking no care of themselves or their children, but she had certainly never thought of such a thing in her life.

Girls in China think of marrying long before the ordinary American girls. During the last three years a number of girls have left school to be married, and they were only in what is the primary class at home. Last Sabbath one of the little girls in my Sabbath school class, 12 years old, was forced to leave her home and go to live with the people of her future husband. Almost every Chinese girl is engaged when a small child and this girl was. Her mother is not a very good woman and is a widow. She decided she didn't want to provide for her daughter any longer because in a few years she would be leaving home to work for her mother-in-law, and she felt it would be a waste of money to support her any longer. One day last week she told the child she would have to leave home. She could force the boy's people to take her as long as they had bought her, and although it is bad Chinese form for a widow woman to marry her daughter off so soon, it is sometimes done. The child will not be married for three or four years, but she had to leave home and go to live with strangers and she was heart broken. All the Chinese in school felt very badly about it and a good many tears were shed. The poor child herself cried and cried, and on Sabbath when they were taking her away in a chair she screamed all the way out of sight. She at first refused to get into the chair at all, but sat

down in the mud. People say her mother-in-law is a fairly good woman so she will not be too cruelly treated, but she has to carry water and work in the gardens and rice fields instead of going to school and enjoying her playmates, as a child her age should do."

* * * *

Tak Hing, China.—Dr. James M. Wright, who has been connected with our hospital work at Tak Hing for some years, and who is about to take up larger work in the Canton hospital, writes concerning his removal: "I realize the responsibility and am asking God's help to rightly and faithfully serve Him, the Church, the Board and the Mission.

Dr. Thompson desires that I go right away, but I feel that time should be taken to properly close my work here first. Our hospital class closes its work soon, and will receive their certificates January the 17th at our union commencement exercises. The report is yet to be made out for the Annual Mission Meeting, January 16-19. Then I wish to help Dr. McBurney in re-arranging some of the hospital work. In order to carry all this out it will require one month of time, and it is likely it will be near to February 1 before we can be in Canton for work. We ask an interest in your prayers in taking up the new work that we may glorify Him in it."

* * * *

The following is a clipping Dr. Wright enclosed in his letter. It is from the *Tri-Weekly Canton News-Letter* of December 21, 1916:

Eighty Years of Canton Hospital.

Canton Hospital, founded 1835 by the Canton Medical Missionary Society, an organization of British and American friends to the Chinese, celebrated its eightieth anniversary of its establishment last Tuesday, December 19, with a meeting and a reception, the leading foreign and Chinese officials and residents in Canton attending.

The celebration formally began at 3 o'clock in the afternoon with a meeting in the hospital auditorium. Mr. P. Stewart Heintzleman, American-Consul-General at Canton, presided. After a prayer offered by the Rev. Mr. Wong Yuk Sing thanking for the existence of the hospital for these years and the services rendered by it, the chairman read a telegram of congratulation from President Li Yuan-hung of the Republic of China.

Mr. J. W. Jamieson, C. M. G., H. B. M.'s Consul-General at Canton, who has been many years a trustee and vice-president of the Medical Society, was the first speaker. He briefly reviewed the history of the hospital, paying the deserved tribute to Dr. John G. Kerr, the first superintendent and leading founder of the institution, who not only has done no little in the development of the hospital but also has become the pioneer in the translation of western medical works in Chinese, in the introduction of modern vaccination into Canton, in the establishment of medical schools, and, the greatest of all, in emphasizing the better treatment for the insane, for whom he has started the first asylum in this city. Mr. Jamieson closed his remarks with a request for united Chinese as well as foreign support to the hospital.

Mr. Chu Ching-lau, Civil Governor of Kwantung, expressed his appreciation of the service rendered by the hospital, hoping it will be better supported by both Chinese and foreigners so that one day the institution will be second to none in the country.

Rev. William D. Noyes, president of the Phi Ying Schools, whose relation with the hospital began with his father, followed the governor, announcing the change of policy in the society, to which many Chinese will be admitted to the Board of Directors.

Mr. Chan Lim Pak, of the Hongkong and Shanghai Bank in Canton, the first Chinese to become a director of the hospital, was then introduced.

He said that, in charity, there is no nationality. Mr. Chan, on behalf of the Chinese, assured the audience that henceforward the Chinese may be expected to do more for the hospital than in the past, urging all to consider the work of the institution is for the Chinese and should be supported by all the Chinese.

Messages of greetings were read by the Commissioner of Finance of the Province, and by representatives of the Military Governor and the president of the Government Law College.

Dr. A. H. Woods, Mr. F. E. Wilber, and others, sang between the speeches, also the girls from the True Light Seminary. Dr. J. O. Thompson, physician in charge of the hospital, Dr. Reynolds, treasurer of the Medical Society, were on the platform with those mentioned.

After the meeting, tea was served in the hospital garden. Governor Chu, Consuls Jamieson and Heintzleman, Speaker Tse Ki Yuen of the Provincial Assembly, and many other well-known Chinese and foreigners were seen on the ground, presenting a scene truly democratic and, with the band by courtesy of the commander of the First Division and the ladies and school girls, the eightieth anniversary of the hospital was remembered in a way satisfactory to all.

* * * *

Since the severing of diplomatic relations between America and Germany, and now that the relations between our country and Austria-Hungary are becoming daily more strained, it will be seen that the United States is now almost if not quite out of communication with Asia Minor and Syria. Diplomatic despatches have heretofore gone to Constantinople almost exclusively via Berlin or Vienna.

Wondering in the midst of uncertainty what the situation of our missionaries in these fields may be, we shall all the more earnestly hold them before God, and pray for their safety

and success in the gospel. We have indirect assurances that all possible is being done to provide for their security. Our Corresponding Secretary has a letter from one high in the counsels of another Board, in which these words occur: "I feel it would be only the unexpected which would in any way imperil our missionaries."

Let us not be unduly moved. "The beloved of the Lord shall dwell in safety by Him." "He is able to keep" and "shall preserve from all evil." Therefore let us on our part earnestly pray for them.

* * * *

We ask you to read again the appeal printed in February OLIVE TREES for new missionaries. There will be urgent need for a young man in Cyprus next fall. Who will go? Address all inquiries to the Corresponding Secretary.

Knowing that the Church will appreciate the latest news from the Levant we are crowding this item in, although the forms are practically made up. Under date of December 4, Mr. McFarland writes to Dr. Metheny: "Nation of September 20 just at hand. We celebrated Thanksgiving with some spirit, having service in Arabic and English A. M. and a good dinner at the consul's later. Are carrying on work as usual, except boarding schools. About 150 in attendance here and about the same or a few more at Tarsus, and about the same at Christie's. We are very thankful to get anything (referring to salaries) after knowing how hard it has been to reach us." We may safely infer all were well at that date, since nothing is said to the contrary.

FROM OUR JEWISH MISSION

The attendance at our Sabbath School this month has been better than in any previous February. Our scholars, unlike most Sunday School scholars, come clamoring to get in long before the appointed time. Prior to the opening exercises last Sabbath while talking about the Golden Text for the day—Jesus Christ came into the world to save sinners—we asked the children, Who is the Lord Jesus Christ? Remembering what they have been taught they answered first of all "He is the Son of God." Then in rapid succession they gave His names as "Saviour, King, Helper, Shepherd, Friend, etc." Then one little foreign boy in response to our query as to whether he had in mind a name said, "Captain of the World." When we inquired what he meant by the "world," he said, "Why Fifth and Catherine streets?" And this is our heart's desire that Christ may become the Captain of Salvation to the thickly-populated little world around Fifth and Catherine streets.

A terrible tragedy occurred last week in our vicinity. The home of a well-known Jewish family caught fire in the night, and the entire family, with the exception of one son, were burned to death. The funeral procession of six hearses passed our door and the streets were thronged with friends whose faces showed real grief.

This sad event gave us an opportunity of pressing home to the hearts of those who came to the Mission and those whom we visited the uncertainty of life, and that "Now is the accepted time. Now is the day of salvation." Our prayer meeting topic for the week was "Prepare to meet thy God."

We had one of the Italian boys who comes to our prayer meetings as leader at this time, and he did well, maintaining his dignity in spite of the giggles of some of the younger children. Seventeen were in attendance, and several said it was a helpful meeting.

Among the children coming to the Mission are three little daughters of a neighboring saloonkeeper. We wish you could hear them sing at our Mercy Band and L. T. I. the temperance song "Saloons Must Go!" They sing it enthusiastically, and when they repeat the "World's Motto," "We'll help lift the World to the Light" their little chins are lifted and the light comes into their faces.

We have inquirers who come in with a great deal of assurance demanding to know what we are teaching. After a half hour or more of friendly talk they invariably accept a copy of the New Testament and go away satisfied we are their friends.

In addition to the New Testaments we are constantly giving out small copies of the gospels and the Book of Psalms.

The ladies of the three Philadelphia congregations have helped us considerably by coming to the Mission for a day and cutting out garments for our girls' and mothers' sewing classes.

We have just added to our window in view of hundreds of people during a day this verse in Yiddish "And we believe and are sure that thou art that Christ (Messiah) the Son of the living God." John 6: 69.

May we have the assurance that our OLIVE TREES friends are remembering continually the Jewish Mission in their prayers.

ANNIE FORSYTH.

INDIAN MISSION

In sending a new list of workers, Mr. Thompson adds:

We had an Indian social last Friday night. There were more than thirty there and we had a fine time. There is nothing much livelier than a bunch of young Indians if you can get them to turn loose and feel free to have a good time. They enter into the games and all the fun with all their might and they take everything

that comes in such good humor that it is a pleasure to entertain them. It is not always possible to make them feel so free as they did at this time. If there are strangers there or if there is too much formality about proceedings they are more reserved and do not seem to enjoy themselves so much. But last week it was like old times, when the big children were here and others would come in to meet with them.

We are planning to have others and to make them profitable by some kind of exercises along with the games and sion now but not so much as last winter, for which we are thankful.

Yours sincerely,

OWEN F. THOMPSON.

TODAY'S OBLIGATION

"Charge not thyself with the weight
of years,
Child of the Master, faithful and true,
Choose not the cross for the coming
week,
For that is more than He bids thee
seek.
Bend not thine arm for tomorrow's
load,
Thou mayest leave that to the gracious
God.
Daily only He says to thee,
'Take up thy cross and follow me.'"

TITHING

Consecrated money usually results in systematic giving.

"You will never win the world for Christ by your spare cash."

"The tithe is God's cure for covetousness."

"We live by dying to ourselves; we die by living to ourselves."

"It is the universal experience that the person who begins to tithe grows in vision and in grace."—*Bishop Hughes.*

WOMEN'S DEPARTMENT

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson

TO THE MEMBERS OF THE W. M. S. OF
PITTSBURGH PRESBYTERY.

Dear Friends:

Our Foreign Mission Board is putting out an appeal for thirteen new missionaries to be sent out this year. The plan as presented fully in the March OLIVE TREES is to have four ordained missionaries, two medical men and two medical women, two men and one woman for educational work and two women for Bible work among women, all for China.

At the recent meeting of the Executive Committee of the W. M. S. of Pittsburgh Presbytery it was recommended that we designate our Thank Offerings for the permanent support of one or two lady missionaries to be sent out this year. At first thought it might seem to some that this would be a big undertaking; so, no doubt it would if pursued under the old way, but if the Thank Offering is made a weekly offering on the part of every W. M. S. there certainly would be a marked increase.

There are many reasons why we should make our Thank Offering weekly. More reasons may appeal to you for its installment among us, but we repeat a few presented in the November and January numbers of OLIVE TREES.

1. Our Thank Offering or Love Offering should be an expression to our Heavenly Father of our DAILY love to Him. When we remember "He DAILY loadeth us with benefits," do we DAILY load him with thanksgiving?

2. Not one day of life without His mercies! "His mercies are new every morning." Do we prove our gratitude with DAILY Thank Offering?

3. Not one day without a bountiful supply of food! "Thou openest Thine hand and satisfies the desires of every living thing."

4. Not one day without the privilege of claiming 80,000 Bible promises! "What He hath promised He is able to perform." Have we faith to claim them and do we daily pray and work and give that others may claim them?

The weekly Thank Offering was suggested to us by the good results obtained from *Weekly Missionary Offerings*. And, dear friends, is not this the Scriptural teaching concerning the tithe or debt, as shown in the Old Testament and reinforced and sanctioned by Christ in the New Testament, "Bring ye all the tithes into the storehouse." Mal. 3-10, and "On the first day of the week let every one lay by him in store as God hath prospered him." "Ye tithe mint and cummin these things ye ought to have done." If some good friend presented you with a gift of \$1000 would you not be quite willing to hand him back \$100 if he made such a request. If we as Christians would only follow the plan definitely marked out for us and "prove Him now herewith," then we should have the blessing poured out, that we would not have room to receive it.

Our Lord's prescription for the Evangelizing of the world has not changed. He says "Pray ye the Lord of the harvest," etc. How many of us are really praying that laborers shall be thrust into the harvest and then giving for mission contributions and Thank Offerings just what we feel we can spare from our purse after our own wants have been provided.

We should pray Ourselves into the Attitude of Obedience.

"The causes of Christ in the world will never get what they need," says Robert E. Speer, "by any mere haphazard methods or by allowing every man to whittle out his own principle of giving." If we cannot go as a

missionary in one sense, we can go as a missionary in another sense, for our money is only time and strength embodied in a transportable asset. So, GO, we must, the decision for us to make is which way shall I go. If we send others the plan of weekly missionary contributions and weekly Thank Offerings will help solve the money problem in our societies.

The Thank Offering of Pittsburgh Presbyterian for:

1913 was\$1,373.08
 1914 was 1,247.67
 1915 was 1,171.92
 1916 was 1,227.24

and for the years following it can be doubled or trebled by following the *Weekly Gift plan*.

We enclose a duplex envelope which could be used by all our societies for both missionary and thank offering weekly contributions. This envelope should be placed in the basket each Sabbath. The one part should go to the Treasurer of the W. M. S., the other to the Thank Offering Secretary. What if some one should suggest that it might make a little more work for either of these treasurers? Do we

ever consider it hard to labor for One we love and for One who has loved us above all others, "Ever Unto the End?"

If any hinderances to this plan seem to arise in your society, write for fuller explanation about its adoption and the Thank Offering Secretary will gladly help in making the plan *work* in your society. The Missionary Societies that have adopted this weekly plan would not even consider going back to the old way.

I have written you a lengthy letter on this matter. Will you give it your earliest careful and prayerful attention and on the enclosed postal card inform me of the action of your society?

We could begin at once making a weekly contribution to the Thank Offering and following that up for the three months until our meeting in May, it would materially increase our total gift for 1917.

Very sincerely,

Your friend in Christ's work,

MRS. JOHN K. TIBBY,

Thank Offering Secretary.

SUGGESTED ENVELOPE FOR W. M. S.

No. 1	Mar. 4	No. 1	Mar. 4
Name		Name	
Weekly		Weekly	
Missionary Contribution		Thank - Offering	
..... W. M. S.		 W. M. S.	
"Bring ye all the Tithes into the Storehouse."		"Freely ye Have Received, Freely Give."	

JUNIOR DEPARTMENT

SOLDIERS OF THE PRINCE

CHAPTER V.

Soldiers of Yesterday.

Dear Boys and Girls:

I wonder how many of you like thrilling stories; stories of adventure, of Indians, or heroes, whose narrow escapes and wonderful deeds of daring hold you spellbound? It is of such heroes—yes, and heroines, too—that we are to talk this month.

One cannot begin to name them all. There is William Carey, who went to India. He was just a poor shoemaker in England. He wanted an education, so studied while he worked at the bench, even learned Hebrew and Greek. He became a preacher, and then remembering the Prince's command, "Go ye into all the world and preach the Gospel to every creature," he decided to go to India. After many difficulties he succeeded in reaching that country and started to learn the language. He endured many hardships, but before he died had translated the Bible into a number of languages and dialects, had a flourishing mission organized, churches and converts in great number, was instrumental in having the burning of widows abolished, and opened India to other missionaries. A wonderful man, this shoemaker, preacher, soldier of the cross!

What would you do if you were suddenly to find yourself surrounded by a mob of savages, each of whom pointed a gun at your head? That is the situation in which John G. Paton found himself a number of times while doing missionary work among the cannibals of Tanna. Again and again his life was in danger from the savages. Once when he went to visit a sick man and give him medicine, the man suddenly drew a large knife from under his pillow and made as though to thrust it into Mr. Paton's heart. After holding it thus for several mo-

ments while Mr. Paton, unarmed, could only pray, he as suddenly put it away and told him to go. God had more work for him to do, and always his life was spared. Read his autobiography of work on the Tanna and Aniwa. It is more thrilling than Indian stories.

Among others, are David Livingstone, who explored the interior of Africa, the unknown "dark continent" up to that time; Morrison, the pioneer missionary of China; Judson, who went to Burmah; Mackay, of Uganda; with many others, who worked and preached as soldiers of the cross in many different countries.

When we read of these men who dared do and endure all things because of the love they bore to God and to their fellowmen, we feel as though we, too, would like to enlist under their commander and do what we can to hasten the coming of His Kingdom. For we must not forget that the aim of all these missionary soldiers of the cross is to conquer the world for Christ or as our Covenant banner puts it, "For Christ's Crown and Covenant." We long for the day to come when "none need say to his neighbor 'Know the Lord,' for all shall know and serve him from the least even unto the greatest." As we read, then, of the wonderful deeds performed by these pioneer missionaries, let us remember that

"Lives of great men all remind us
We can make our lives sublime."

There is as much need for missionaries today as a hundred years ago. There are more opportunities open to us today in the foreign field. Still the Lord is saying, "Lift up your eyes for the fields are white unto the harvest." Can we not resolve that some day, when we are old enough, we will tell the glad news of the Redeemer, either at home or in foreign lands? Whether we are shoemakers, book-keepers, teachers, or preachers, we may be "Soldiers of the Prince."

MARY A. MCWILLIAMS.

Dear Junior Superintendents:

At a recent meeting of the Executive Committee of the Pittsburgh Women's Presbyterial it was recommended that the special object of our Thank Offering this year be the salary of one or two new lady missionaries to China. This suggestion was made by our Thank Offering Secretary, Mrs. J. K. M. Tibby. This action includes our Junior Societies and so the recommendation is passed on to you. Will you not tell your Juniors about this plan and encourage them to fill one or more of the long red envelopes to be given when your Thank Offering is gathered?

Send for all the Thank-offering envelopes that you can use.

Another recommendation made by Mrs. Tibby and adopted by the Executive Committee was that all our societies be asked to adopt the weekly system of giving our Missionary and Thank Offerings.

Local societies may find some difficulties in the way of adopting this plan in their own societies but it should be given special attention. Mrs. Tibby will be glad to explain the plan to any one who will write to her.

MRS. D. C. WARD.

TEMPERANCE PROGRAM AND SUGGESTIONS FOR MISSION- ARY SOCIETIES

MRS. ALMYRA L. PORTER.

In these days of rapid thinking, as well as of action, it is probable that not a greater cloud of witnesses for temperance has arisen than the missionaries of the cross, who, through the courage of their convictions and their ripe experience, are sounding the trumpet blast of alarm against the liquor traffic as it exists today upon the home and foreign fields. Converts might be multiplied ten-fold could this traffic be abolished. While the Bible is bringing one to Christ

um is sending ten to destruction.

The following is suggested as a Temperance Program for missionary societies:

Devotional Exercises. Sing Psalm 10: 8-12; Scripture Reading, Prov. 20: 1; Prov. 23: 19-21; Prov. 23: 27-35; Is. 5: 11, 12; Is. 5:22, 23; Dan. 1:8; Eph. 5: 18; Heb. 2: 14, 15. Prayer for National Prohibition and for temperance measures before Congress.

The following measures are now before the highest legislative body of our country: 1. The Sheppard-Gallinger-Webb-Smith resolution for the National Prohibition amendment. This has been favorably reported by the Judiciary Committee of both Houses.

2. The Sheppard District of Columbia Prohibition bill. This has been passed by the Senate, and goes to the House.

3. The Randall bill to exclude liquor advertisements from mails. This has been favorably reported, from committees to both Houses.

4. The Alaska Prohibition bill, to ratify action of people at the November election. This has already passed both Houses and awaits the signature of the President.

5. The Gronna Prohibition bill for Hawaii, which has been favorably reported to the Senate.

6. The Gronna Prohibition amendment for Porto Rico. This is to be offered when the Porto Rico bill comes up in the Senate.

Read at this point the *Honor Roll* of States and territories which have outlawed the liquor traffic: Maine, Kansas, North Dakota, Oklahoma, Georgia, Mississippi, North Carolina, Tennessee, West Virginia, Alabama, Arizona, Washington, Oregon, Colorado, Iowa, Arkansas, Idaho, South Carolina, Virginia, Nebraska, South Dakota, Michigan, Montana, Indiana and Alaska. Wyoming and Iowa are to vote on constitutional amendments.

Read the comparison between the ravages of *War* and of *Alcohol*.

deaths due to alcohol in one year in the United States, 152,781. Number killed and died of wounds, at Gettysburg, 32,800; in the Civil War, per year, 49,239; at the battle of Waterloo, 21,000; in the Franco-Prussian war, 122,000.

CONSECRATION AND MY NEIGHBORS ACROSS THE SEA

This doesn't mean the same thing to each one of us. To some it means go in person and tell the story of Jesus, but to the majority of us it means to go in the person of those whom we send. Then, too, there is work to be done all about us, and we are told that the surest way to reach the uttermost parts of the earth is by beginning at Jerusalem. Indirectly we further the work abroad by doing that which lies nearest to us right at our own door, and this in part is what consecration means to every one of us. However, it should mean much more than this. Our relation to our heathen neighbors are usually summed up under three divisions. We can go. We can give. We can pray.

We have already referred briefly to the going. Many more consecrated workers are needed, and they who consecrate their lives by going are doing the noblest work that it is possible for man to do, and they have the rich reward here and now of seeing souls born into the kingdom.

Then there is the subject of giving. What can we give? We usually apply this to money, but we can all give of our time. A consecrated life on our part means that we will take time to familiarize ourselves with the spiritual condition of our far-away neighbors. There is plenty of missionary literature to keep us informed not only in regard to what our own workers are doing, but also in regard to mission work as it is being carried on throughout the world. In order to give intelligently and in order to pray intelligently, we must be familiar with the needs. Then there is the

giving of money. Some hold the view that this is the smallest and cheapest part of our Christian duty, and yet we are all willing to acknowledge that it is a very necessary part. Our laborers must be supported. We are told that the silver and the gold are largely in the hands of the church, but to meet the needs, it must be exchanged into men—a far larger amount must be consecrated to the work of missions. Our prayers for the work won't amount to much unless we are willing to back them up with our pocketbook, when it is within our power to do so.

This brings us to the next point which we wish to speak of—the subject of prayer. We may truly say that the fundamental need in missionary effort is prayer. How earnestly our missionaries plead for our prayers and how willing we should be to pray when we know that it is only through the power which is given in answer to prayer that the missionary efforts of our church will meet with success and bear fruit unto eternal life. Consecration means that we will pray—pray not only for those who represent us in the work, but also that we will pray earnestly for the spiritually hungry multitudes among whom they labor. It may be that we are not asked to go. It may be that we cannot give much money. We don't read anything about our Saviour giving money. He didn't even have a home he could call his own. He gave Himself. Peter said to the lame man at the gate of the temple, "Silver and gold have I none, but such as I have give I thee." The giving of such as we have is all that is required of us, but we can each one pray and thus be a power for good.

Our influence may not be large. Our light may be small like the candle-light, but we should let it shine and so have a small part at least in the spreading of Christ's kingdom.

MRS. O. L. SAMSON,
Washington, Ia.

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